

Christian And Missionary Alliance

Vol. XXXI

NEW YORK, AUGUST 15, 1903

No. 11

THE possibilities of believing prayer will be found unfolded in the following pages. This theme is the keynote of the Convention at Old Orchard Beach, and ought to stir our hearts to new and holy aspiration. May God save us from our ruts and say to every stale Christian who reads these lines, "Behold, I will do a new thing," "Call unto Me and I will answer thee and show thee great and hidden things which thou knowest not."

THE opening days at Old Orchard Beach have been unusually encouraging. The attendance is apparently larger than in recent years and the speaking of a very high order. Already enough deep spiritual truth has been given out to keep a multitude living for many a day. In addition to our ordinary musical force Messrs. Haudenschild and Card have greatly helped and stirred the Convention by their Gospel songs and evangelistic messages. Among our workers are Dr. John Robertson, D.D., William E. Blackstone, Rev. O. E. Mallory, D.D., Rev. Kenneth Mackenzie, Jr., S. H. Hadley, Dr. Wilson, Rev. F. W. Farr, Mr. Funk, Principal Stevens, Rev. Milton M. Bales, Rev. Ira David, Rev. W. H. Daniels, Miss Draper and a blessed band of foreign missionaries. Much personal work is being done among the sick and suffering by Miss Draper and a large force of workers. The Convention is really alive with a deep and practical spiritual interest and is perhaps better organized in regard to individual work than at any previous meeting. The secret of all is a profound spirit of prayer. All hearts are waiting upon God for the coming Sabbath and the missionary offering.

THE Beulah Park Convention, Cleveland, Ohio, will follow Old Orchard after a short interval. The names of speakers and order of services have been fully announced in the recent issues of this paper, and we are asking and trusting for great blessing at this important conference, where the east and the west meet so frequently.

THE Convention at Atlanta is fully arranged and among the speakers announced are Rev. Henry Wilson, D.D., Rev. A. E. Funk, Rev. Milton M. Bales, Rev. J. M. Pike, Mr. and Mrs. Forrest, of Florida, and Rev. A. B. Simpson, and as representatives of our missionaries, Rev. H. D. Campbell, of the Congo, Rev. Martin Landis, of China, and Miss Mary Mullen of the Soudan. M. Ulysses Lewis, 214 Temple Court, Atlanta, Ga., is in charge of the local committee of arrangements, and will send circulars and information regard-

ing railroad rates and entertainment on application. The most of the railroads of the South are giving special rates to parties attending the Convention. We hope to meet our Alliance friends from the whole southern district at this annual rally.

We regret to learn of the serious illness of Rev. W. A. Newel, of Chicago. For some weeks he has been prostrated and suffering from nervous exhaustion and insomnia. Much prayer has been offered for him in our conventions, and we are sure that all who read of his illness will unite in asking God to guard this valuable life.

THE Vatican has a new head, a somewhat obscure cardinal from Venice. Cardinal Sarto has evidently been brought in as a compromise candidate after the various partisans had failed to secure a majority for any of their leaders. He is said to be on friendly terms both with the Italian Government and all the Powers. While, of course, we are not in sympathy with the Pope or the Roman Catholic Church, yet we cannot but accept with thankfulness to God the issue of an election which might have placed in this position of power and influence a much more dangerous force.

A large number of missionaries are about to return to their fields, including Dr. and Mrs. Glover, Mrs. Woodward and family, Mr. and Mrs. Erickson and others for India, besides several missionaries for China, who may go a little later. It would be very encouraging both to the Board and these missionaries if friends should be raised up to specially contribute the means for their transportation. If this suggestion should awaken a response you can address the editor of this paper or the treasurer of the Christian and Missionary Alliance, 692 Eighth Ave., New York City.

BERACHIAH HOME, Nyack, is a blessed resting place for tired and tried Christians. There are many strong and helpful workers and God is present in healing power and gracious blessing. The Missionary Institute, Nyack, is preparing for next winter's work and the plan of work for the year will soon be issued. Intending students should take an early opportunity of corresponding with the Secretary and obtaining the usual blank forms of application. Address Secretary, Missionary Institute, Nyack, N. Y.

Old Orchard
Aug. 2 1903

The Gospel Tabernacle Pulpit

Possibilities of Believing Prayer

Sermon by Rev.
A. B. Simpson

II. Kings xiii. 14-19.

How death tests the lives of men! The world has just been standing by the deathbed of a public man, the spiritual head of more than two hundred millions of so-called Christians. And what have they seen and heard? A dying man praying to the Virgin Mary and telling her in the last verses that issued from his pen that when he enters the eternal gates he will worship her as the Queen of Heaven and the Saviour of his life. How different the picture of that grand old man that passed away a little while before—William E. Gladstone—the breathing out from his trembling lips the prayer,—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Or the scene at the bedside of our late martyred President, that added a new immortality to the beautiful words with which he breathed out his life into the hands of God,—

"Nearer my God to Thee," and
"Lead kindly Light, amid the encircling gloom."

This passage contains the last scene in Elisha's life, and the still later and posthumous picture of the influence and power that survived his life, and revived the corpse that touched his bones, long after he himself had slept in the dust. It affords a fine illustration of the power of a good man's life, and of the secret of that power—faith in the unseen and infinite God.

The framework of Elisha's life was as unpromising as any human environment could be. God's lighthouses always shine in the darkest nights, and on the most dangerous shores and therefore Elijah and Elisha both belonged to the most corrupt period of Israel's history.

Elisha was a contemporary of the weak and wicked Ahab, the infamous Jezebel, and the long race of rulers that followed them; and were but little improved upon their character and principles, these two paragons of wickedness. It was an age of ungodliness, idolatry and every form of moral and social corruption. And yet, under these uncongenial circumstances Elisha lived a life so pure and heavenly that we find the king himself standing by his deathbed, and as he throws himself on him in an embrace of unaffected sorrow and concern, he cries, "My father, my father, the chariot of Israel, and the horsemen thereof!" He honestly felt that in Elisha he was losing one whose single life was worth more to his kingdom than all the combined forces of his armies. It was the testimony which the world often gives to the value of a man's life. We see it when the man of the world, in the hour of death, puts his most cherished interests and friends into the keeping of some Christian friend. We see it when the ungodly in their distress turn for help to the prayers and the consolations of the friends of Christ. We see it in the confidence inspired by the presence of the servant of God in some hour of peril, on the sinking ship, or in the midst of some sudden calamity.

Let no one say, "I cannot live a true life, because everything and every one hinders me." Nothing can hinder the light from shining, the fragrance from breathing out its perfume, and the nature of God from manifesting itself in a sanctified life. So Enoch and Noah walked with God amid

antediluvian sin. So the apostolic age lived out the holy principles of primitive Christianity in the most degenerate period of Roman history. And so the Church of the last days will reach the spotless glories of the Bride of the Lamb in the midst of the last apostasy, and the unparalleled wickedness immediately preceding the coming of the Son of man.

Elisha's life was not that of a recluse, but of a man who lived in the very heart of human society and activity. It is comparatively easy to shut one's self away from the world and walk with God in the retirement of a hermitage. But it is a very different thing to meet with men in all the ranks of human life and always represent Christ before them. In this respect he differed from Elijah, who spent most of his life in the mountain caves and lonely hamlets. But Elisha was a man among men, who belonged to his generation and mingled freely with every rank and class of human society. Now we find him in Darfascus in the court of Hazael; again in the royal household of Samaria, and anon in the home of the humble widow telling her how to pay her debt and even knowing what she had in her very closet. Later we see him in the moving military camp, meeting the need of the army and fearlessly reproving the wicked king of Israel. He was alive to every interest of his country, always to be found in the midst of things, and ready to bear his part in every public occasion.

So we find him again responding to the appeal of the farmers for the healing of the barren soil for their fruits. And yet again we meet him down in the forests by the banks of the Jordan, living with his students, and helping them to build a log college, when one of them loses his axe in the flood, bringing it back again, and making the iron to swim. The next scene is entirely different, a mighty prince with a great cavalcade is standing at his door, and Naaman is begging him to heal his leprosy, and receiving the blunt, curt answer, without so much as a sight of the prophet's face, "Go wash in the Jordan seven times, and thou shalt be clean."

What an all-round, every-day, practical life he lived; and everywhere and always he is the same, the man of God, not only talking, but living his life of faith, and his beautiful example of companionship with an unseen Presence, and an All-sufficient Friend.

This is the place where God calls most of us to live. Oh, that we may so live that under ever-changing circumstances, the very world itself will recognize the power of our holiness and the presence of our Lord! Are not these the beautiful thoughts which lie in the very forefront of the sermon on the mount? "Ye are the salt of the earth." "Ye are the light of the world." "Let your light so shine before men, that they shall see your good works, and glorify your Father which is in heaven."

The secret that lies behind this beautiful and influential life is very fully given in the impressive object lesson in this striking picture. In a single word, it was faith; and faith is just that sixth sense, that added organ which brings us into touch with another world—the world of the unseen and the divine, and enables us to feel after God until we find Him, and then draw our whole life from Him and bring Him into contact with all we are and think and say and do.

How vividly it all comes out in the fine imagery of this

scene—the arrow shot through the open window, and aimed straight for the object desired—the string and bow sending it forth with mighty impulse till it reaches its aim. The symbolic act that followed, illustrating the further tests of faith, designed to prove the soul of the man that was getting his lesson and show how much capacity for faith he had, and then the hands of the prophet upon the hands of the king—all lifting our thoughts to the higher vision of the great High Priest, and the divine Intercessor—how all this speaks to us in the light of the New Testament, of the great hidden world of divine things, of the power of believing prayer, and of the possibilities of faith in God, through Jesus Christ our Lord.

I. The Arrows of Prayer. These pointed shafts are splendid illustrations of real prayers, not a vague sentimentalism, dreaming about the infinite mind of Christian Science, about eternal good and psychic power and all sorts of incomprehensible nonsense, but real, definite, plain, straightforward things, a real God for real need, bringing real answers and bringing things to a point just as sharp as Elisha's arrows. That is prayer. It is not a child blowing soap bubbles into the sunshine and wondering if they will ever come back. That is the way many of us pray. I have heard people pray out such a multitude of petitions to God that if they all came back they would be frightened out of their lives. They don't expect one in a hundred to come back. Real prayer thinks first and prays its petition, definitely believing that it is according to God's will, and watching to see it come back from heaven. It reminds one of the Boer that went hunting with an American. The American took a belt full of cartridges while the Boer took but one, and when the former asked the Boer whether he was going to take any cartridges he answered that he had one for he only expected one antelope. He meant that the one bullet should count. This is a fine illustration of good spiritual aim. God wants us to pray with a definite aim.

Dear George Muller used to say that it took him longer to find out what he should pray for than to get it when he asked for it. It was a revolution in my life when I stopped long prayers and asked for real things, things that I had thought out. Otherwise it is trifling with God and wasting His time and yours. Real prayer is to pray definitely, intelligently, to pray for specific things and to expect God to grant them. "All things whatsoever ye ask in prayer, believing, ye shall receive." The "all things" are not enough; the "whatsoever" is the specification. "All things" is the quiver; "whatsoever" is the shaft, and God wants arrowheads of prayer.

And then again He says, "In everything by prayer and supplication let your requests be made known unto God." The incense in Leviticus, we are told, was "beaten very small." It was ground to the finest powder, standing for every little trif. It would seem as if God wants the name of Jesus announced just as often as possible on every little check that goes into heaven. The oftener they come the oftener the name of Jesus appears, and a shout goes through the skies, "Worthy is the Lamb that was slain." Therefore He never tires of your particular prayers. The message God has for us this summer is PRAYER, as never before. God makes us to understand His heavenly telephone so that things will come to pass that the world can understand and that men will see that God is real.

II. The Bow and the Bowstring. Now a bow and bowstring mean something that has springs and wings to make things go. That is the use of the bow. It has momentum in it. It has power behind it. It has something that accomplishes results. It is the kind of faith that gets to God and

brings back its precious store from the armory of the sky.

Has God given you this motive power of prayer? Part of it is desire. "When ye pray, what things ye desire believe that ye receive." That is why God lets us get so hungry, so desperately in earnest that our prayer will have motive power in it. The reason that many people do not help the missionary cause by their prayers is not because they do not pray. They must feel it deep down in their souls and want it as badly as they want the salvation of their children. It must be desire, intense desire.

Then another motive power is love. Oh, how we can pray for people when we love them! How we can almost share our very life with them! God give us the baptism of loving prayer, a heart full that will make us to be bound together in the bundle of life with all that work for God.

And then another element of bowstring force is faith, to believe because He has promised, because He has given you the right, because He has commanded you to believe, because He has ordained you for the very business of getting answers to your prayer. It is faith that wings the arrow and then sends it back again in blessed answer.

III. The Hands of Elisha on the Hands of the King. As Joash shot those arrows the old trembling prophet guided his touch and directed him, and through those hands there came new power, no doubt, into the pull of that bowstring and the radius of the shot. Need I tell you who it is that puts His bleeding hands upon our trembling fingers and takes our worthless prayers and drops out of them the imperfections, and then presents them with His own merits before the Father? Or that other blessed Advocate, the Holy Ghost, who on this side is helping our infirmities while Christ is interceding there?

It would seem as if the one business of this age is prayer. Jesus Christ, the Son of God, is doing little else up yonder, and the Holy Ghost is doing little else down here, and I believe the day will come when the Christian will do little else, when prayer will be our mightiest ministry as well as our greatest channel of personal blessing.

IV. The Tests. Then again we have not only the help of God in our prayer, but we have the tests that we must meet. Elisha's hands, Elisha's arrows have done their part and God has said there will be deliverance. But now, how much? Now Joash, stand up like a man and show how much you mean to have of all this blessing. You have to take hold now and meet the test. Take the arrows and smite upon the ground and show by so doing how much you are going to take from God. And Joash took up the arrows and smote three times and stopped. And the prophet was disappointed because he had taken only half the blessing. Oh, beloved, it is so solemn and so true, that in answer to the prayers of the father, mother, pastor, dear friends, in answer to that cloud of intercession that is going up God will come down to your side, heaven will open to your arms and everything that God has will be laid at your feet. But after all you may lose every bit of it if you don't respond. It is very solemn that the prayers of the saints and the love of God can go so far, and then we must meet God and apprehend that for which we are apprehended in Christ Jesus. And so God meets us with a solemn test.

Did you ever notice that verse in the Gospel where Jesus told the disciples as they went out to command the blessing of peace upon the house they entered, and "If the Son of peace shall be there your peace shall remain, but if not it shall come back to you again." In answer to their prayer, God's blessing fell upon that house, but if there was no response it did not

(Continued on page 154)



Deeper Truth and Life

Fulness, Healing, Etc.

Sanctification
Divine Healing
Lord's Coming

DIVINE HEALING

E. L. SAMPSON

"And many taken with palsies and that were lame were healed" (Acts viii. 7).

The Christian Church ought to have a clear and sane understanding of divine healing, not only because of the blessing which such a knowledge gives to her, but also because of the many counterfeits which in these last days, after the working of Satan, come with all power and signs and lying wonders and claim that the Bible bears them out. It is not because "they follow not with us," nor because we are "envious against the workers of iniquity," but because there are some who being unlearned and unstable in Scriptural truth get deceived and thrown off the track, when if they were properly taught they would become established in the truth.

Neither should we shrink from sifting the matter thoroughly and testing it by personal experience. Many a father shrinks from telling his son the truth concerning the care of his body, and consequently the boy learns some things from his school fellows who make evil of them, that should be taught him by a judicious father. The boy does not confide in his father because the father did not confide in him to instruct him in the right use and care of the body, hence the boy is liable to use the power of his knowledge for evil and harm to himself and shame to his father.

The mother shrinks from teaching her daughter the truth regarding the delicate matter of courtship, consequently the girl does her courting in secret and gets led away, thinking it her own affair and often mistaking a passion for true love. So let us as members of the body of Christ take a Scriptural stand and "having done all, to stand, having our loins girt about with truth *** that we may open our mouth boldly to make known the mystery of the Gospel."

Divine healing is in the Gospel, as is evidenced by the record of many who were healed when our Lord was in the natural body. Not only did Jesus begin to do and teach, but He continues to do and teach.

The early Church, when threatened by the chief priests and elders of the people, prayed the Lord to stretch forth his hand to heal, not merely that signs and wonders might be done, but that signs and wonders might be done "by the name of Thy holy Child Jesus." Such a purpose and such a prayer is wholly in accordance with the will of God, for our Father heard the prayer and gave them great power and great grace was upon them all, neither was any among them that lacked.

Divine healing is the heritage of believers as is shown in the fifth chapter of James. One promise in the Word of God is sufficient to establish a truth, but there are many. Here we read, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall heal the sick and the Lord shall raise him up."

This is God's prescription for sickness; shall we take it to the believer's Apothecary, in whom dwelleth all the fulness of the Godhead bodily, in whose very wings is healing, or shall we take man's recipe to the human apothecary where is stored the drugs and poisons of the world?

The Little Green Book can be on the quies-

tion whether we shall use or discard the so-called natural remedies when we admit the Holy Ghost as our Healer. Our God is a jealous God, who will not share His glory with another, because He can do His best for us when He has our complete trust. Not jealous as man is sometimes jealous, but jealous lest we have a divided heart and thereby hinder Him from serving us best.

Our bodies are material bodies; they have material needs. If hungry they must be fed, if thirsty they must be watered, if they lack lime they must be fed on food containing lime, if they lack anything which the earth produces it stands to reason that that thing should be obtained and appropriated. If anything gets into the eye to cause pain, remove it; if a leg is broken, set it; in all things exercise a care for the body which is natural and free.

While we commit our bodies to God, yet in a sense they are committed to us to keep by the Holy Ghost that dwelleth in us. God has given us liberty to use them not as an occasion for the flesh, but for honor and cleanliness, and this liberty should not be a stumbling block to ourselves and to others.

He has given us liberty to use medicines if we wish, but He has also given us a higher liberty to get along without medicines. A few facts are worthy of consideration.

In the first place it will be noticed in the law where directions are given for eating and all manner of living no recommendation is made for medicines. The one thing which the world thinks so necessary to health, the drug store, was lacking to the children of Israel. Why? Because Jehovah was their Healer. "I am the Lord that healeth thee." The result was that none died of natural sickness in the long journey through the wilderness. Those who perished, died of pestilence and other causes which no doctor or medicine could stay. Nothing but the death of the sinner could stem the tide of the destructive judgments of God. Those who wholly followed the Lord kept their natural force unabated, and as we believe, suffered no pain of body.

In short, in the whole Bible we do not find provision for sickness and death in the natural things that grow or in the elements of the earth, or in the virus of cattle. This is significant, for while it does not deny the use of them it does not recommend them. Would not a Book so fitted for the spiritual, mental and physical needs of man be incomplete if in the mind of God these things were necessary? It is true that every green herb is for meat for every living creature, and for some beneficial purposes everything was and is created, but like all blessings most of these things have been perverted and become a curse. No one denies that if there is balm in Gilead it is good; no one denies that a little wine for Timothy's stomach's sake and his oft infirmities, is good; no one denies that the leaves of the trees are for the healing of the nations, but the nations now are taking the leaves of the wrong tree. It is the tree of life which the Scriptures recommend. It is the wrong kind of wine that the nations use, not for their stomach's sake, but for their appetite's sake, which sends so many down to eternal ruin. It is the wrong kind of balm and elixir the nations indulge in which saps the vitality and takes the money that might be used in sending the Gospel to all the world.

A distinct loss is experienced by those who

take medicines and rely upon them. Their bodies become saturated with harmful and even poisonous drugs so that they think they must take more medicine to stimulate the parts to activity. Another loss is experienced in the cost and consequent worry which forbids one to lay up treasure in heaven and shortens the life and usefulness of them who rely upon medicines.

A second consideration is that medicines are compounded mostly for profit to the manufacturers and sellers of the same. This does not prove their badness, but shows at least that their existence is not wholly for good. Medicines have their day and new ones take their place, showing that they are not necessary for life nor for health.

The liniments that were so largely advertised twenty-five years ago and were thought so necessary to the well-equipped cupboard have now passed away, and a multitude of others have sprung up, and they are most successful which are the most widely advertised. They are largely experiments. If a man feels better after taking a certain medicine he naturally ascribes the help to the medicine without knowing whether it actually helped him or not. In fact, humanity would be better off on the whole without medicines than with them.

Why is it necessary then to take into the stomach a substance which causes both the smelling and the tasting nerves to rebel? Why did God give us these senses if not to choose what was needful for the body? Why should we seek to pervert a God-given sense in order to experiment on ourselves and thus tempt God? It must be a perverted taste that calls for tobacco, for instance, and a perverted understanding that calls for such abuse.

Thirdly, it is sometimes said that there is a natural remedy for every natural disease. If this be so why are so many allowed to perish from cancer and consumption and kindred diseases while men are discovering the particular herb or compound that will successfully combat the disease? Is it to develop the inventive genius of man? Hardly so, for as man grows older in sin diseases multiply in number and destructiveness.

It must be that there is a purpose in disease and death. At any rate it is because of sin they are here and God has already provided a remedy for that. Why not take what has already been revealed instead of seeking to discover on earth the elixir of life? We cannot encompass the devil, try as hard as we may, with natural remedies, but God can. Natural good is not sufficient to cope with natural evil, our theology teaches us that. It must be the supernatural. And it is to this remedy and to this life that God is working to bring us that we may know the power that He works in us who are obedient. In answer to the bite of the serpent Moses lifted up the brazen serpent. In answer to a sin-smitten world God caused the Sin-bearer to be lifted up that we might not perish, but have everlasting life. What shall we say then to those who inquire: "What must I do to be saved?" Take this or that medicine, or "believe on the Lord Jesus Christ and thou shalt be saved?"

Fourthly, Is it safe to say, "Believe on the Lord Jesus Christ and thou shalt be saved" when we have done all that we can for the comfort and health of anyone?

"What would you do?" says one, "in case of poison?" To the first place there who are

not taking medicine rarely if ever take poison by mistake, while I know of several instances where poison has been taken by medicine users. If we are walking by faith the Lord keeps us from accident and injury, and if He should permit us so to do we could instantly find His will concerning what we should do. We also have His promise, "If we drink any deadly things it shall not hurt them." So we are safe. But suppose the law of the land demands that you have medical attendance? There is no other way then but to have it, but a man is allowed his right to choose for himself even here.

A woman I knew accepted healing of the Lord and was delivered from the disease. Afterward she went to a doctor who gave her medicine. She felt she ought not to take it, but she said to herself that it would be foolish to employ a doctor and not take his medicine. So she took the medicine and grew weaker and died. She left this world before she died, however, that she believed she would have lived if she had taken the Lord only. Others in the family not believers especially in divine healing, said the same. It is safe to trust the Lord wholly. But I was thinking of what she said: "Why employ a doctor and not take his medicine?" Why ask the Lord Jesus to help you and then not take His medicine? Why ask Him to bless the means you trust in instead of asking Him to use the means? He trusts in, instead of taking Him at His word and going His way, which is safe anyway? It was the woman who left her physicians and touched the hem of Jesus' garment who was made whole. It is safe to believe on Him for all kinds of salvation.

Lastly, Consider some of the benefits of divine healing:

The principal benefit is that of walking by shall rise in the last day, but Jesus wants faith. Like Martha we know that our brother us to rise and take up our bed and walk now. We trust our souls to Jesus, why not our bodies? "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses?" Furthermore, if the Lord sees fit for one to die, all or any medicinc could not save him, while the Lord can without medicine.

The way to grow strong in faith is to practice what faith we have. The way to show our faith by our works is not to try our own works, but to put off our works and to put on His. I once put away a bandage to show the faith, and felt no harm since. Had I kept the bandage and tried to help the Lord it would not have shown a faith that saves one, but a faith without works. So taking medicinc is not showing faith by works, but rather dead works. The supernatural life of our Lord is able to lift one up and cause him to walk in heavenly places, while if one gets well in a natural way he knows not the joy of the overcoming power of God for that need. While he feels glad because he is well again, he is not rejoicing necessarily in the strength of the Lord. The victory of faith is very precious, and we do well not to miss it.

Another benefit is that we learn to walk in obedience to all law, natural and supernatural, not for the loaves and fishes that we might be filled, but that we might give glory to God by a humble, obedient life. To get health by any means would be for selfish ends; we can not expect to follow Jesus long with such an end in view, but to get health from Him and for Him means a consecration to Him that requires the whole man. We must feed on Him if we would live. So this subject is one that cannot be lightly dismissed for any reason, for it is one of the gifts of the Church to profit withal. Churches where this truth is taught are among the most spiritual. It is a strong arm for the service of our Lord. Shall we let it become useless through disuse while some are hungering for

the truth? Many are investigating the matter and are in danger of being led away after other gods. Shall we not tell them of the true God who is able to save to the uttermost all that come unto God by Him?

¶

THE GREAT PRAYER PROMISE

Matthew vii. 7.

BY REV. S. A. WALTON, D.D.

Perhaps no promise in the Bible is so well and generally known as Matthew vii. 7. It is the first great promise found in our reading of the New Testament, and the first we commit to memory. Because of its general character it is freely quoted whenever a promise is in demand. Many have found blessing in pleading this promise and prize it highly on that account. It might very appropriately be called the Household Promise.

Moreover, there is a fulness to this promise which few realize. It holds within its embrace treasures of the rarest kind. It also holds the key to every possible situation in life. When taken in simple, believing prayer, to the throne of grace, there is no need so great, so urgent, or so important, but what can be met with absolute certainty. It is so broad, and deep, and high that the necessity of the believer can never exceed its bounds. It is measured only by the infinite wisdom, love and power of our heavenly Father. If it were the only promise in the New Testament, the believer would have no reason to fear. It contains sufficient grounds for assurance and hope, in the darkest hour and the sharpest trials that may ever find a place in our experience. With this promise glowing in the believing heart, discouragement and failure will never be felt or known. It is not the multitude of promises we need so much as it is implicit trust in God.

In our study of this promise we are deeply impressed with the simplicity of its conditions. It requires no critic to discover or define them. The weakest saint may know and comply with their requirements. No circumstance is possible in which the believer could not meet these conditions. It is impossible to keep him from the fulness of this promise. But what are the conditions? Let us name them in the order given, as follows:

(1) Ask. (2) Seek. (3) Knock.

What a marvelous expression of love! Man could never have devised such a plan for placing his treasures and power at the disposition of another. Let us look at the first condition. "Ask." Is that all? Yes; our Lord would not embarrass the needy one with many rules. He would reduce the possibility to the minimum. The needy one can "ask" even when words utterly fail him and his Helper (Rom. viii. 26). It is impossible for men or demons to prevent even the weakest saint from reaching the throne of grace in the hour of need. Let us hold fast the confession of our hope that it waver not; for He is faithful that promises."

But notice the second condition: "Seek." A person having lost a treasure, naturally becomes a seeker. If a worker become-conscious of his weakness, he at once seeks the source of power. If the sense of loneliness steals upon us, in consequence of our Lord's seeming withdrawal to some secret place, no power on earth can prevent our seeking for His presence. Now shall we seek in vain. The character of this condition is such that it precludes the possibility of depriving the believer of the "right of way" to the throne of God. Beloved, "cast not away therefore your boldness which hath great recompence of reward."

The third condition is equally practical. You simply "knock." Any one can "knock," no matter if he be unable to stand on his feet or lift a hand. The thief knocked when his hands and feet were nailed to the cross, and

he gained admittance to paradise. Paul and Silas knocked while their feet were fast in the stocks and their hands were bound with chains; and stocks and chains and prison doors quickly responded to their demand for liberty. It makes no difference where the devil may put us, we can "knock" our way out into freedom and glory. While "the Lord is my Helper, I will not fear what man shall do unto me," but will march steadily on to certain victory and a glorious reward.

We have considered the conditions, now let us look at the promise. Answering to the condition, it is threefold in character.

(1) "Shall receive." (2) "Shall find." (3) "Shall be opened."

The emphatic word of the promise is "shall." In our way of speaking we call it a little word, but in point of fact it embraces the integrity and faithfulness of God. When God says a thing shall be, then it must come to pass according to His word, or He ceases to be worthy of confidence. How little we realize the tremendous reality of this truth. History, sacred and profane, prove that every one of God's "shalls" are packed full of absolute certainty. Prophecy fulfilled testifies to an exactness that admits of no question as to subject matter, time and place. The shall of His personal coming, and the "restitution of all things," is bearing unmistakable signs of certain fulfillment. But what of His "shalls" in promise? Are they absolutely trustworthy? There can be but one answer to this question. The simple-hearted believer will continue to receive answers to his faith in the promise, just as the men of faith and prayer have done in the past.

The conditions which admit the petition are exactly fitted to the terms of the promise. Put in the order of sequence they stand thus:

(1) Ask. Receive. (2) Seek. Find. (3) Knock. Opened.

When the conditions are met there is no bar to the petition. Once the throne is reached the desire is granted, because He has given His guarantee to that effect. Put in simple form, it would read thus:

I. The Almighty God, Author, Preserver and Ruler of this universe, do hereby assure and guarantee the said promise, to one and all My subjects, in the following particulars, to wit:

1. That every one who asks, shall receive;
2. That every one who seeks, shall find; and,
3. That to every one who knocks, it shall be opened. (Verse 8)

It is astonishing that we should find a promise with such a pledge of honor attached, when God, our Father, has been faultlessly faithful in all His dealing with mankind. The knowledge that He gave the promise ought to be sufficient to dispel every doubt as to His ability and willingness to keep it inviolate. In His matchless love for His redeemed ones, He not only desired to make the doubt impossible, but He wished to give the strongest incentives to an earnest, aggressive faith. He places His infinite resources within our reach and urges us to take freely that our joy might be full. He is not honored so much by our poverty, as He is by our abounding fitness. Beloved, no difference what your condition and circumstance in life may be, take this promise in simple faith and press to that fulness to which it constantly invites: "This is the boldness we have towards Him, that, if we ask anything according to His will, He hearth us; and if we know that He hearth us, whatsoever we ask, we know we have the petitions which we have asked of Him" (I. John v. 14, 15).

¶

In 1907 the hundredth anniversary of the landing of Robert Morrison, the first Protestant missionary to China, there is to be held a great conference of Chinese missionaries. The meeting place will probably be Shanghai.

Best Thoughts from the Best Books and Writers

Golden Grains from Many Mines

Each of God's saints is sent into the world to prove some part of the divine character. Perhaps I may be one of those who shall live in the valley of ease, having much rest, and hearing sweet birds of promise singing in my ears. The air is calm and balmy, the sheep are feeding round me, and all is still and quiet. Well, then, I shall prove the love of God in sweet communing. Or perhaps I may be called to stand where the thunder-clouds brew, where the lightnings play, and tempestuous winds are howling on the mountain-top. Well, then I am born to prove the power and majesty of our God; amid dangers He will inspire me with courage; amid toils He will make me strong. Perhaps it shall be mine to preserve an unblemished character, and so prove the power of sanctifying grace in not being allowed to backslide from my professional dedication to God. I shall then be a proof of the omnipotent power of grace, which alone can save from the power as well as the guilt of sin.—*Spurgeon.*

Lycurgus would allow none of his laws to be written. He would have the principles of government interwoven in the lives and manners of the people, as most conducive to their happiness. Their education would be such as to imprint these laws upon their minds, that they might remain perpetually before them. He will most faithfully abide by the king's commandment who has the Word of God so engraved upon his heart that nothing can erase it. The multiplication of Bibles that stand upon book-shelves or lie upon tables is an easy matter; but to multiply copies of walking Scriptures in the form of holy men who can say, "Thy word have I hid in my heart," is much more difficult.—*D. L. Moody.*

A young child may be the perfect image of his father. There may be a great difference in age, in stature, in power, and yet the resemblance may be so striking that every one notices it. And so a child of God, though infinitely less, may yet bear the image of the Father so markedly, may have such a striking likeness to his Father, that in his creaturely life he shall be perfect as the Father in His divine life. This is possible. It is what Jesus commands. It is what each one should aim at. "Perfect as your Father in heaven is perfect," must become one of the first articles of our creed, one of the guiding lights of our Christian life.—*Murray.*

It was necessary that Christ's life should fulfil the Scriptures and He could not die upon the cross until He had first lived out every word that had been written concerning Him. It is just as necessary that our lives should fulfil the Scriptures and we have no right to let a single promise or command in this holy Book be a dead letter so far as we are concerned. God wants us while we live to prove in our own experience all things that have been written in this Book, and to bind the Bible in a new and living edition in the flesh and blood of our own lives.—*Messages of Love.*

Two friends are said to have come into Vulcan's shop, to beg a boon of him: it was granted. What was it? that he would either beat them on his anvil, or melt them in his furnace, both into one. But without fiction, there is a far greater love in Christ; for He would be melted in the furnace of wrath, and beaten on the anvil of death, to be made one with us. And to declare the exceeding love, here were not both to be beaten on the anvil of death, to be made one with us. And to declare the exceeding love, here were not both to be beaten on the anvil, or melted in the furnace; but without us He alone would be beaten on the anvil; He alone melted that we might be spared.—*Thomas Adams.*

I have read of an author, who, whilst he was writing a book he was about to publish, would every now and then look back to the title to see if his work corresponded thereto, and if it answered the expectation raised thereby. Now, the use I would make thereof, and would recommend to you, is for thee, O sinner, to look back every now and then, and consider for what thou wast created; and for thee, O saint, to look back every now and then, and consider for what thou wast redeemed.—*Ashburner.*

God never gives a man a pattern without making Himself responsible for the provision of all materials needed for its execution. Take God's plan, and then trust God utterly for the needful grace; it is there; it only awaits the claim of your faith. All things are added to the man who seeks first and only the kingdom of God. If the materials are not forthcoming, you may seriously question whether you are not working on a plan of your own. God will not provide for a single tassel of your own addition to His scheme.—*F. B. Meyer.*

When Judson came to America the religious papers were comparing him to Paul and the early apostles, and Judson wrote expressing his grief and displeasure and saying, "I do not want to be like them. There is but One to copy Jesus Himself. I want to plant my feet in His footprints and measure their shortcomings by His and His alone. So let us seek to walk even as He walked.—*Messages of Love.*

God's promises are dated, but with a mysterious character; and, for want of skill in God's chronology, we are prone to think God forgets us, when, indeed, we forget ourselves in being angry that He comes not just then to us.—*Gurnall.*

They say the world has an eagle eye for anything inconsistent, an eye sharp to discover the vagaries and inconsistencies in the deficient and the unworthy. It has an eagle eye; but the eagle winks before the sun, and the burning iris of its eye shrinks abashed before the un-allied purity of noon. Let your light so

shine before men, that others, awed and charmed by the consistency of your godly life, may come to inquire, and say you have been with Jesus.—*Punshon.*

An aged pair, known for their contentment, affection and happy Christian lives, were asked, as they spoke of many joys that had been their portion, "Have you, then, had no clouds in your sky?" "Why, yes! Where else could all the blessed showers come from?"—*Sel.*

Have you one anxious thought you do not bring to Jesus? Have you one care you deem too light, too small to lay before Him? It is there too small to give you one moment's concern. Either cast your care upon Him thatareth for you, or cast it away from you altogether; if it be unfit for His sympathy, it is unworthy of you.—*D. L. Moody.*

God's presence in the trial is much better than exemption from the trial. The sympathy of His heart with us is sweeter far than the power of His hand for us.—*Sel.*

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—*Alex. McLaren.*

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were the garments of God thrown off in purple and gold along the sky.—*Henry Ward Beecher.*

*He knows, and loves, and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.*

The nearer the soul is to God, the less its perturbations; as the point nearest the center of a circle is subject to the least motion.—*D. L. Moody.*

Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for My sake finds," is an assurance full of good cheer to many a tired and afflicted child of God. It is not what we take up, but what we are ready to give up, that makes us spiritually rich.—*Dr. Cuyler.*

Don't try to hold God's hand; let Him hold yours. Let Him do the holding, and you the trusting.—*Webb-Peploe.*

Workless faith God never regards,
Faithless work God never rewards.
—*D. L. Moody.*

Sunday School and Bible Study

Dr.
G. P. PARDINGTON
and others

August 30, 1903.

DAVID SPARES SAUL

1. Samuel xxvi. 5-12, 21-25.

Golden Text: "Love your enemies, do good to them which hate you" (Luke vi. 27).

INTRODUCTION

Upon sounding his father Jonathan learned that he intended to slay David; whereupon the royal crown prince informed his friend of his danger. The leavetaking of David and Jonathan was affectionate and pathetic (chap. xx. 24-42). After this David's outlaw life began, and he was hunted by Saul for several years (it is supposed), "as when one doth hunt a partridge in the mountains" (xxvi. 20). The territory over which David wandered was not large, but it was frequently traversed; it comprised Judah with occasional incursions as far north as Dan and Benjamin, and as far south as Simeon, including a rapid detour into Moab. The following is a brief synopsis of David's journeys with the events intervening between the last lesson and this one. David first fled to Nob, a priestly town just north of Jerusalem, where he obtained shew bread for his hungry followers, and the sword of Goliath for himself. Next he went to Gath, whence he escaped only by feigning madness. Then with his family he sought refuge in the cave of Adullam; but afterwards took his parents to the king of Moab with whom they found shelter. He then returned to Judah where he rescued the Keilites from the Philistines and had his last interview with Jonathan. David then sought the wilderness of Ziph, but being betrayed he narrowly escaped falling into the hands of Saul. At En-gedi David spared Saul's life and protested his innocence, and the king experiences momentary remorse. Then follows the account of the death and burial of Samuel, and the story of Nabal and Abigail. Once again through treachery David narrowly escapes the hand of Saul; and once again Saul's life was spared, and he repents of his wicked pursuit of David. (This is our lesson story.) Finally David became a Philistine vassal and found a home in Ziklag, whence he made hostile raids on neighboring tribes (chapters xxi.-xxxvii.).

EXPOSITION AND APPLICATION

I. Saul's Life for the Second Time Spared by David (5-12).

From the introduction it will be noted that once before this the life of Saul had been spared by David under quite similar circumstances. This was in the cave of En-gedi in the mountainous district overlooking the Dead Sea. On this occasion David had protected his innocence and Saul had experienced a momentary remorse (chapter xxiv.). For the geographical setting of the lesson read the opening verses of the chapter. The exact site cannot be determined, but it was in the wilderness of eastern Judah, perhaps a little south of Hebron. First, David made a moonlight reconnoiter of Saul's camp, and found the place where Saul lay (verse 5). Upon returning to his followers David called for a volunteer to accompany him to the king's encampment, and Abishai offered himself (verse 6). Of Abimelech nothing further is known.

Abishai and Joab were the nephews of David, the sons of his sister Zeruiah. David and Abishai visited the camp. The spear stuck in the ground at the pillow of Saul was the symbol of royalty. David restrained his loyal follower from slaying Saul, holding the person of the king, as the Lord's anointed, inviolate (verses 7-9). Thus in his mercy and magnanimity David spared the life of Saul, but he made a strange prophecy concerning the king's end. There were only three ways for the life of Saul to be taken: by a stroke of God, as in the case of Eli; by natural death, or by falling in battle (verses 10, 11a.). David took Saul's spear and cruse of water as witnesses of his visit and as evidences of his mercy, and with Abishai hastened back to his stronghold. Meanwhile, Saul and his army had been held in deep slumber by the Lord (verses 11b, 12).

It is strange that the camp of Israel was not guarded by sentinels. Saul may represent the sinner, who lives in careless indifference to his danger. The sinner and the backslider fancy themselves secure, but are constantly exposed to the wrath and judgment of God. Much is said against the imprecatory Psalms and the spirit of retaliation manifest in the Old Testament. David's act in sparing Saul was generous and merciful. This was fitting, inasmuch as David is a type of Christ who is full of compassion and tender mercy. Abishai who wanted to slay Saul represents the law, which knows no mercy or forgiveness. David, who spared Saul, represents the Gospel. Indeed, David's act is an Old Testament commentary on the golden text. It illustrates the Sermon on the Mount. The way David treated Saul is the way we should treat our enemies—let the Lord deal with them. Nowhere in the Scriptures are we permitted to retaliate. But it is written, "Vengeance is mine, saith the Lord; I will repay." If we attempt to vindicate ourselves, we cut ourselves off from divine help. But if we wait patiently and suffer submissively, the Lord will surely vindicate us. He will "bring forth our righteousness as the light, and our judgment as the noon-day." Again, looking at the lesson from another standpoint, the Lord often takes away something from the wicked, even as David took from Saul his spear and cruse of water. The spear may perhaps stand for honor and prosperity, and the cruse of water for the means of support. How often by His providences the Lord speaks to wicked men, trying to arouse them to a sense of sin. They fail in business or lose their health, or death enters their homes. Some are too blind to recognize the hand of God in such experiences; others hear the Lord speaking to them, but they harden their hearts like Pharaoh. Often when in sickness or danger men will promise to serve the Lord if their lives are spared; but afterwards they forget all about their vows, and go on sinning more and more. Brother, sister, if the Lord takes your spear or cruse of water, or both, hearken to His voice; repent of your sins; turn to Him in sincerity and truth.

II. Saul for the Second Time Manifests Repentance and Gratitude (21-25).

The omitted verses contain the taunt which David hurlled at Abner from a distance for permitting the king to be exposed to peril.

David's shout aroused Saul, with whom David most tenderly and earnestly expostulated for hunting him like a partridge over the mountains. Thereupon the king acknowledged his sin and promised to cease his persecution (v. 21). David, however, did not take Saul very seriously, for he did not venture himself to return Saul's spear and cruse of water (v. 23). David then calls the king to witness to his magnanimity in saving his life, and also expresses his faith that the Lord will reward him for his righteous act. Furthermore, David beseeches Saul to value his life as finely as he has valued the king's (v. 23, 24). Finally, Saul blesses David and foretells his greatness, after which they separate for the last time and each goes to his place (v. 25).

Saul was emotional and shallow. He readily gave his word, but it had no value. The opening verse of the next chapter shows that David knew Saul's character and placed no confidence in his promises. Saul has many followers today. Few people are uninfluenced by circumstances. A sense of personal danger and particularly the sense of escape from physical suffering or death will usually for the instant move the hardest heart. Saul's penitence was not of the godly sort that results in a change of heart and life. It is a type of the sorrow of the sinner, superficial and temporary. His words of blessing were mere form: they meant nothing. Saul should serve as a solemn warning. He started out well. He was a man of wide sympathies and generous impulses. He had God's favor and prospered. But his heart became lifted up with pride. He disregarded Samuel's advice and disobeyed the Lord's commands. Instead of humbly repenting, he rebelled. He lost the favor of Jehovah and was forsaken by the Spirit of the Lord. His downward course was rapid and uncheckered. Yet the Lord gave him place for repentance. Mercy was extended and judgment was withheld. Twice through David God had spared his life; but nothing seemed to bring him to his senses. Next week we shall study Saul's pathetic and tragic end. The two prominent lessons for us are these: David's magnanimity and Saul's hardness of heart.

ARE YOU BECOMING BETTER?

Is life decreasing, or increasing? Is it growing richer, or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fulness of its heat, and then fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always.

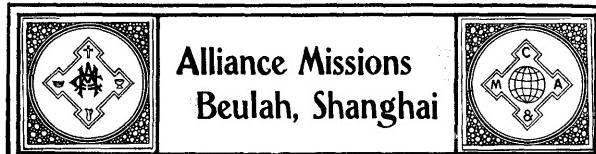
All we believe is but the promise of the perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective, enthusiastic life. They create the fulfilment of their own hopes and dreams. Oh, cherish them! Oh, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of drier and diviner deeds and joys!—Phillips Brooks.

The New Testament has been translated into Judeo-German (Yiddish) by Marcus S. Bergman, of 222 Burdett Road, London, England, and large quantities are being sold to Jews, who show a deep interest in the book. It is simply the New Testament without note or comment. It has been found that many Jews who speak English are unable to read anything but Yiddish, and it is hoped by this means to give them the Gospel.

BE led them safely, so that they feared not." "This God is our God forever and ever: He will be our Guide even unto death."

We are still working and smiling for Jesus out in Shanghai, China. You may have forgotten us, it is so long since we have written to the ALLIANCE; but the months have been flying by laden "with good things to keep in store." We have moved into our new building at No. 8 Seward Road, a photo of which we send. The inmates need no introduction. The fine building on the corner is the new Shaftesbury House, or Sailors' and Soldiers' Home; then comes Beulah Chapel in the center; and next is the new Jewish Synagogue, completing the block.

The Sailors' Home is the finest on the China Coast, and it is a privilege to live under its shadow. The Jews of Shanghai have not only regular services daily, but have also started a Talmud Torah school for instruction in Hebrew and English, a bright flock of children coming and going, and varying with our own Chinese boys in play and study. We are surrounded by children of all ages, Jew and Gentile, going and coming to school; and the men of the fleets keep a pleasant path between Shaftesbury and Beulah. It has been a busy, fruitful year. We are beginning to enjoy our work in real earnest as the school grows and prospers and names are increasing at a rapid rate. More than 175 have been enrolled since the beginning of the year, in day and evening schools. This large flock we try to visit in their own homes, in the many sections of our metropolitan city. This is regularly done Wednesday and Thursday afternoons, as soon as school is out. It is an arduous but amply satisfactory work. From Gate to Gate, and street to street, and house to house, in Shanghai, requires months of calling. But we come home with empty hands and happy hearts, having distributed Chinese tracts and cards in homes, banks, streets, residences and schools. The acquaintance thus obtained with our pupils and their parents is the basis of practical work in the future. Dr. Wang is, of course, Chinese interpreter, and our guide into these intricate mazes of narrow thoroughfares and apartments. Our teaching staff consisting of Mr. Woodberry, Mr. Hunnex, son of the sub-editor of the *North China Daily News*, and an

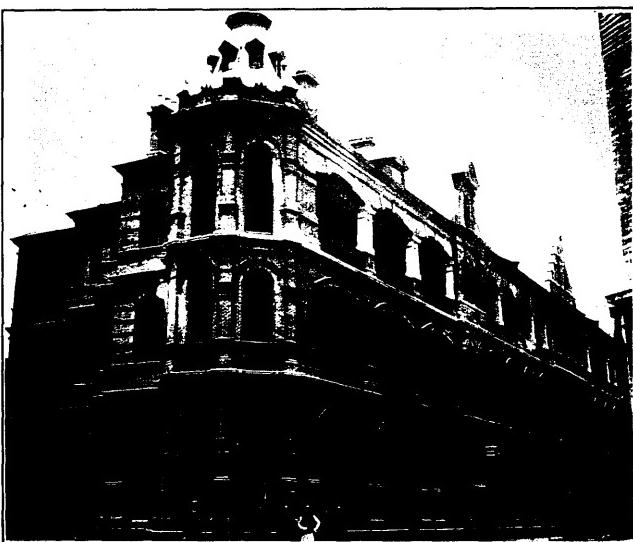


Alliance Missions Beulah, Shanghai

ex-missionary, Dr. Wang, Ethel and myself, is inadequate, if the work continues to grow as at present. We are in the midst of the most blessed and beautiful work we have had in Shanghai. Soon after our return from Changsha, Hunan, last winter, an Englishman who was a stranger, wrote us "he wished to accept a professorship in Tokyo, Japan, and would like to amalgamate his school with ours"; we called, as requested,

several lectures on the Life of Christ with magic lantern illustrations; one in the Taotai's yamen; another in Beulah Chapel, was attended by representatives of most of the eight missions then at work in conservative Changsha. A memorable event. Our visit in the home of Mr. and Mrs. Chang was filled with gladness, and we never can be thankful enough to God for what our eyes saw, of His workings and blessing in this distant province. Mr. Chang had gathered out a little flock both in Changsha and Siangtan that we were proud to call brothers and sisters in the Gospel. They are Alliance children indeed, and the friends at home would be glad to see how God is building in China on the same foundation Rock—Christ Jesus. One family was gathered in during our visit, the father alone having previously "believed."

A talk on the Lord's coming was used of God to bring in the mother and a large family of children. At Siangtan, we left in the moonlight, the native Christians singing on the shore, "Oh! happy day that fixed my choice." This visit was productive of much good, and it was seen best to unite the Christian and Missionary work carried on by the



SHAFTESBURY HOUSE AND BEULAH CHAPEL

and arrangements were made. In a few days he led his entire Chinese school of fifty boys over, and a union was effected with Beulah School. This is one of the most real illustrations of Malachi iii. 10 we have had, and we expect still more "showers of blessing." Our visit in Changsha, where Mr. Alexander is working on his houseboat, and where Mr. Y. C. Chang and our Beulah Chapel students were also working, was a very interesting one. The journey itself was an event in our lives; 3,000 li, or Chinese miles, distant from Shanghai, up the noble Yangtze to Hankow, and through the interior to one of China's long-closed and ancient capital cities, from which have come a large per cent of the mandarins of China noted in Chinese political and literary circles all over this vast empire. We were farther inland than we had ever been before, and everything was new and intensely interesting. Our dear students had portrayed it all in correspondence, but the half could not be told. On the way we had a charming

foreign missionaries, with that of our Beulah Chapel students, making one Alliance work in Changsha. This was accomplished, and Mr. and Mrs. Ekwall put temporarily in charge. Mr. Alexander's houseboat has long been a center for the diffusion of Gospel literature, and he daily preaches on the streets of the city. We think the time has now come for an advance movement of the Alliance in Hunan, since the return of Mr. Brown. And we rejoice at the good news that floats down from time to time to Shanghai. Surely this province for which we have so long prayed, and also labored, through the consecrated efforts of China's young men, as Messrs. Chang and Wang, is bearing rich fruit already. What will the harvest be? Mr. and Mrs. Chang have returned to Foo chow, and are laboring there in Beulah Chapel, with their accustomed fervor.

A third little daughter has been given them, born on the ship while going to Foo chow. The mother, Rossa Chang, is one of

the most remarkable women we have ever seen in China. She had built up an extensive medical practice, and also faith and evangelistic work, among the ladies of Changsha. Her name and good works will long be remembered. Mr. Y. J. Chang is now Y. M. C. A. Secretary in Tientsin; and Dr. W. P. Chung, Y. M. C. A. President. Captain Li Ho is true to his God at the fort in which he presides over the troops. From all quarters we hear good news from the students whom God has saved in the Alliance work in China. We may well praise Him for the retrospects and prospects in this land of our adoption. Our sailor work is as ever most delightful and inspiring; we have had large Saturday evening meetings this month on U. S. S. "Monadnock," "Vicksburg," and H. M. S. "Espiegle," scores attending. Tonight expect to be on the "Monterey." Distribution of New Testaments has been one of the charming features of these gatherings. They have been eagerly accepted. These have been in addition to the usual receptions on shore at Beulah Chapel, and the many song services held by Shaftesbury House friends and others. We have no other recreation to compare with our ship meetings, in the incessant round of school and chapel duties. Our boys in blue are very dear to us, and we are more than gratified at the reception on ship board. Last Sunday we were the guests of good Captain Beecher on the "Monterey." When missionaries are not invited to assist him, he holds his own services every Lord's Day. On Decoration day, Capt. Mahan, of the "Monadnock," invited Mr. Woodberry to participate in the services, at which time we had the pleasure of hearing also our ex-minister, Wu Ting Fang, make an eloquent address. Consul General Goodnow was kind enough to tell Mr. Woodberry "he must have had some special influence on the weather, as it was the first time in five years it had not rained." We replied that our little daughter Ora had been praying earnestly about the weather as she was to celebrate her thirteenth birthday with her schoolmates in the country on the same day.

Our esteemed Consul General serves to keep Americans at this port wide awake and patriotic. We are oftentimes reminded of "the land of the free, and the home of the brave." We have an especially fine lot of men in our U. S. Navy at present, in Shanghai, but are soon to lose them for awhile. The American fleet is assembling in the north under Rear Admiral Evans, and the British fleet at Wei-hai-wei. The attitude of Russia in Manchuria is evidently the cause of the demonstration. We have our plans for another summer in Wei-

hai-wei, and already visions of another glad harvest fit before our minds. Fresh opportunities for the Captain of our Salvation at such of the vantage points on the coast. This is such a captivating summer home with all the sailor work at our cottage, I cannot tell you how we all rest by a change of work! A large building has been placed at our disposal by a merchant there. We are writing in a halo of joy and peace; what opportunities on every hand. Already our new chapel is full daily at chapel exercises, and at Friday night prayer

last year," we were astonished at the amount being done. The meeting was held in the suburbs, at St. John's College, with tea in the beautiful and spacious grounds. After which a literary feast was enjoyed. Shanghai is literally a city of chapels and schools. And the demand is no where near supplied. Needless to say we give God the glory and take courage. With adequate ground and equipment we could greatly enlarge our Alliance work here. I am still waiting for a "legacy" that will enable us to "go in and possess the land."

Much raw material, so to speak, has been put into our hands this year. Our pupils are mostly Cantonese, and from heathen environments. We are sowing this year, and God is watering and watching over the seed sown. Soon we expect to begin harvesting. Our work is so different in Shanghai from that in Tientsin that we don't seem to be the same missionaries! But we are aiming for the same results by another route. The impressions being made on the characters of our students are slowly developing into spiritual flowers and fruits. It is a delight to look on and see the Lord work, and to feel that we shall have a share in the sum total of the grand work being carried forward all over our city. It makes one's heart bound with gratitude. We have just celebrated our seventy-third monthly missionary meeting. Collections are good and interest increasing. We send a photo of our school as taken on the Bund. We were just on the way to pay a visit to H. M. S. "Talbot," the largest cruiser that has come up the Whangpoo to Shanghai city. The chaplain of the "Talbot" is a rare man, and secured permission from the captain to show all our students over the ship, sending the boats for their passage. He was much pleased with the school, who went aboard laden with flowers for himself and the commander. Next week we expect to take the boys for a Sunday school picnic to Unkazia, a beautiful villa in the suburbs owned by Mr. and Mrs. Jenner Hogg. Their hospitality is proverbial among the foreigners; and we are so pleased to have it extended to our school. The boys will embark in boats and be rowed to the grounds on its banks. We are greatly blessed in our teachers, Mr. Hunnix and Dr. Wang. The photo of the latter's family will show how little Roy Wang is growing. He is a great pet with us all. We desire, in conclusion, to shake hands with all across the ocean, and bid them "be of good cheer." We cannot write to each individually, but our hearts are full of love and thanks to all who are helping the Master's work in China.

KITTE C. WOODBERRY.



DR. WANG, WIFE AND BABY

meetings, where Dr. Wang is giving lantern lectures on the Life of Christ, and Old Testament story, with some very beautiful slides, the recent gift of some kind friends here. Part of the school is conducted on Miller Road near by. The whole, by God's blessing, being self-supporting. We are still cherishing the hope of a girl's school, but must have more room and workers. So we "leave the miracle to Him." The missionaries of Shanghai are doing a prodigious work here. At the annual Valedictory of the Shanghai Missionary Association on "The Missionary Work of this City



Children and the Young People

Dr. H. Wilson
and
Young People's
Announcements

My Own Beloved.—I saw something worth thinking of the other day. Lying on a dock in New York City near the Hudson River, were four great stones. The two larger weighed eighty tons, and the smaller ones forty tons. Near by were the pedestals on which they are to stand by and by, weighing perhaps ten tons each. Now adding these together we have two hundred and forty tons for the pillars alone, and one hundred and twenty more for their bases, or two hundred and sixty tons for the complete pillars. Multiply two hundred and sixty by two thousand and we have five hundred and twenty thousand pounds as the weight of these two huge pillars, which, with six others of the same size and weight are to stand by and by in the great cathedral now being built on Morningside Heights in that city of great buildings, New York.

As I looked at these massive pieces of masonry, costing years of man's labor to prepare, and tens of thousands of money to put in place, and all to make strong and beautiful a temple of God, made with hands and of stone and iron and glass, I thought of another temple not made with hands, not of brick and stone, but of flesh and blood.

(1) The Temple of God in heaven. The body of Jesus Christ. And then (2) of you and me as parts of that beautiful breathing building of God, and what a lovely Bible talk we could have together about the posts and pillars of it, and what practical lessons we might learn from the prayerful study of it together. So now once more with open Bibles, open eyes, open hearts, let us see what the Book of books says about "Pillars."

First remember a difference in our tongue between (1) a post; and (2) a pillar. A post is something fixed in the ground, but without any great weight resting on top—like a post of a fence or a guide post showing us the way.

A pillar not only rests on the ground, but has a solid foundation under it, and also a large head piece or capital on top, and altogether, pedestal, pillar and capital, has a large part in supporting the roof and other portions of the building depending upon it.

Now here at once is a picture and a parable of what God wants us, His children, to be. We may not all be pillars, but we can all be parts. We can be all fixed in the ground of God's truth and pointing the way to heaven, while not forgetting to go there ourselves. And if faithful in our little place and work we shall be "pillars" by and by in the great cathedral of heaven, as we shall see when we come to that beautiful passage about the overcomers in the Book of Revelation. In the meantime find for me,—

1. The first mention of the word "pillars" in the Bible. It has to do with a woman and is one of the saddest stories in the whole book. You will remember a riddle I gave you years ago in this page. Here it is again, and this first text in the Bible about pillars is the answer to it.

"A Bible character without a name,
Who never to corruption came,
Who died a death ne'er died before,
Whose shroud's in every housewife's store."

Then find where Jesus mentions this strange sad fact of Bible history.

Then find for me—
(2) The second mention of the word "pillars" in the Bible.

Who put it up?

What did he pour upon it?

What name did he give the place?

What was it called before?

What did he say even a pillar could be? A very great comfort to you and me.

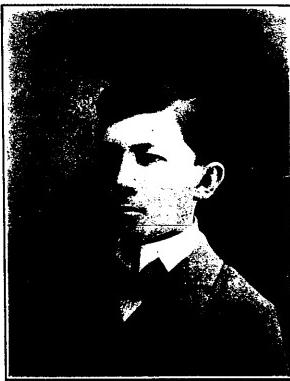
(3) Where does God call Himself by the name of this pillar, and what beautiful hymn have we beginning with these words?

"O God of ——————"

By whose hand

The people still are fed," etc.

(4) The next mention of pillar has to do with the same man and is just as interesting and profitable. It was only a heap of stones in this case, but it had three names given to



WILLIAM GLOCK, KENTON, OHIO

it, one Chaldee and the other two Hebrew. Here they are as given in the margin of our English Bibles. Be sure and find them in the text itself.

(a) "Heap of witness"—Chaldee.
(b) "Heap of witness"—Hebrew.
(c) "A beacon or watchtower"—Hebrew. The Society of Christian Endeavor always use this last name as a parting word at the close of their meetings. I am sure you will easily find and remember it.

(4) Once more this same man set up a pillar. This time a new pillar in an old place. But the man had learned many things between the first and second setting up of the pillar. And the old name of the place had a new and richer meaning for him as it ought to have for us, as we grow in spiritual life. We have only begun our "Pillar" talks, but I am going to stop here today to leave space for this bit about missionary children, which I want you all to be.

Ten Little Mission Boys

Most of you belong to the Mission Band, and I am sure you never forget to drop in

your pennies when the missionary box comes round. Little people can do a great deal towards spreading the Gospel and helping other little children in heathen lands. One Missionary Board I know of looks with great confidence to receiving over \$100,000 from the Sunday school children each year. Isn't that something to be proud of? Now for the recitation:

Ten Little Mission Boys*

BY IRA B. COLE

One earnest little boy bent on work to do,
Told another 'bout the mission cause, then
there were two.

Two little mission boys, wanted nations free,
Soon got another lad to join, and that made
three.

Three little mission boys saved pennies by the
score,
Another fellow helped them, and then there
were four.

Four little mission boys, to Christian work
alive,
Said, "Let's have a Mission Band," and then
there were five.

Five little mission boys sent gifts to foreign
land,
Another boy soon joined and six were in the
Band.

Six little mission boys worked with all their
might,
And soon had seven lads enlisted for the right.
Seven little mission boys pitied heathen fate,
And told another of the wrong, then there were
eight.

Eight little mission boys, fired by purpose fine,
Sang and worked so earnestly that soon there
were nine.

Nine little mission boys were to the Master
true,
And boy number ten said, "Now tell me what
to do."

Ten earnest little boys all in a Mission Band,
Want to send the Gospel to ev'ry heathen land.

(All in concert)

Ten little mission boys, we ask your help to
night,
To send to homes of darkness, rays of Chris-
tian light.

*Can be recited at a juvenile missionary
meeting by ten little boys, each reciting a
verse. The last verse in concert.

Your ever loving B. B. B.,

HENRY WILSON.

For Young People

YOUNG PEOPLE AT ROCKY SPRINGS

"I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions" (Acts ii. 17).

Even before the formation of the Young People's Association Mrs. Senft had decided to turn her Young People's class into a meeting for both young men and women. So the way was open to go right ahead for "God's Best" among the young people of the convention.

We had a fine tent nicely fitted up, at our disposal. It belongs to the Alliance friends in Lancaster. Sometimes it was too wet to meet in the tent, as on the first Sunday, and on Saturday, so we met on those evenings in the Tabernacle. It was inspiring to see the tent crowded every evening with young men and

women, and older people, too, who seemed to thoroughly enjoy the gatherings. Some of us will never forget the blessed times the Lord gave us under the canvas on the hill.

The hour for the meetings was from 7 to 8 o'clock. Each evening the meeting was in charge of Mrs. Senft or some other interested one. Sometimes we invited the Convention workers to give messages suitable for the young people. Among those who addressed the meetings, giving helpful talks or Bible readings, were Mrs. Senft, Miss Draper, Mrs. Whiteside, Miss Mary Hastie, Miss Fanny Hess, and Rev. Wm. C. Stevens of Nyack, who spoke on the occasion of the Institute Rally.

Each evening we had a precious season of prayer, and a time of testimony. The dear ones were so full of praise to the Lord, that it was with difficulty sometimes that we stopped at the appointed time. We hope they will be as full of praise in their own home meetings as they were at the Convention.

Nearly every evening we had an after meeting. All the interested or anxious ones were invited to stay. Each one had opportunity to state his or her need, and then they were encouraged to come to God deliberately and definitely in faith and prayer. It was refreshing indeed to hear their simple, direct petitions. They certainly meant business. Our hearts went out in praise to God as we saw how He wrought in those who sought Him. There were some cases of real conversion, of entering into real assurance of salvation. Some yielded wholly to God and definitely received the Holy Spirit, while others who had received Him and yet had some difficulty or entanglement in their lives made full surrender and were filled with the Holy Ghost. We were glad also to find that in the case of some a definite call to the foreign field had been received. Others witnessed to the fact that in previous years on that very ground the Lord had met them and blessed them, and had been working out His will in them. Praise God!

On Friday night we had a blessed time. The entire hour was given up to the Nyack Missionary Institute Rally. About a dozen young people remained behind to speak with Mr. Stevens, the Principal of the Institute, to confer with him about entering. It was a treat to watch their earnest inquiring faces looking up into his as he entered somewhat into detail as to the life and curriculum of the Institute. By next fall if the Lord tarries some of them will find their way there, and will eventually, we trust, go to the foreign field as useful missionaries. Many trials and testings are ahead of them. Let us pray that they may go through in victory.

We speak of results, but after all, only God knows the outcome of these meetings. Only He can see the heart and measure the depth of conviction and of obedience to His will.

A FEW SUGGESTIONS.—We now take the liberty of addressing all our young people throughout the Alliance.

- Let us set aside a portion of each day for waiting upon God. Take the time that will suit you best. Get alone with God if possible. Each one must be guided by the Spirit as to the hour and the place (John i. 48).

- Let us in this "quiet hour" read the Bible prayerfully and systematically. You will find that it will pay you to begin at the beginning and go right through from day to day. Always ask God to enlighten your heart and mind by His Spirit (John xiv. 26).

- Let us follow up our reading with prayer—prayer for the application of the Word to our own lives, and intercession for others (Eph. vi. 18).

- Let us stand together, recognizing our oneness in the Lord with all the young people connected with the Alliance throughout the world (1 Chron. xii. 33; John xv. 12).

Christian Work and Home Workers

Alliance Meetings
Announcements
Etc.

ROCKY SPRINGS CONVENTION

The Eighth Summer Convention of the Christian and Missionary Alliance for the District of Pennsylvania, New Jersey, Delaware, Maryland and District of Columbia, at Rocky Springs Park, Lancaster, Pa., July 11-19, 1903.

The real beginning of this Convention was made on Friday the third, when in response to a call to a night of prayer issued by Rev. F. H. Senft, District Superintendent, a number of branches waited upon God. Where it was not convenient to meet on Friday night another date was appointed.

There were nearly 90 tents besides lodging houses on the grounds and not a few of the visitors were entertained in the city.

The opening session was held on Saturday evening at eight o'clock in the Tabernacle. The meeting was addressed by Rev. F. H. Senft. Many of the superintendents and others took part in the service. Miss Ella R. Everett, of Stroudsburg, and Mrs. De Vore, of Pittsburgh, presided at the piano and organ throughout the Convention.

SUNDAY, 12th.—The morning watch was conducted by Rev. C. D. Sawtelle, of Harrisburg. At nine o'clock another season of prayer was held, Rev. H. Dyke, of McDonald, in charge. At 10:30 Dr. Henry Wilson, of New York, spoke from Ephesians iii. 19, "That ye might be filled with all the fulness of God." The Misses Bird, of Baltimore, gave a message in song.

At two o'clock the missionary service of the day was held. Mr. Ramsay, of India, and Mr. Birrell, of China, spoke. Both laid special stress upon the need of men for the work. At three o'clock Principal Wm. C. Stevens, of Nyack Institute, preached on I. John v. 4: "This is the victory that overcometh the world, even our faith." And at four o'clock Dr. Wilson conducted the children's meeting in the tent, a new and commodious one, belonging to the Lancaster Branch. The children's service was an interesting feature of the Convention, conducted daily by Dr. Wilson and others. In the evening the Young People's meeting was held in the tabernacle instead of the tent, owing to the inclemency of the weather. Mrs. F. H. Senft presiding. Mr. J. H. Stumpf spoke. Dr. Wilson then preached on "The Joy of the Lord," and Rev. E. J. Richards, of Newcastle, followed with an address on "Fruit Bearing," emphasizing the thought that God wants spiritual fruit-bearing, not material. Miss Grace Allen, of Rochester, N. Y., sang.

MONDAY, 13th.—The prayer meeting at 6:30 a.m. was conducted by Bro. John Cox, of Wilkes-Barre, Pa. At nine o'clock the service of prayer and testimony was led by Rev. D. W. Hench, of Chambersburg.

At 10 o'clock Rev. Wm. C. Stevens, of Nyack, conducted the Bible study. The subject was "Spiritual Understanding." The foundation text was I. Cor. xiv. 20: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." The Lord is displeased with our misunderstanding (John viii. 27, x. 6, xii. 16). Spiritual understanding (Prov. iii. 13-16). Christ is our understanding (Prov. viii. 14; Isa. xii. 3; Luke ii. 47). Leaders must make the sense clear (Neh. viii. 17, 18; Jer. iii. 15; Dan. xi. 33; Eph. vi. 13-17). How to obtain

spiritual understanding (I. Kings iii. 9-12; I. John ii. 20; Prov. ii. 1-19; I. John v. 20; Eph. i. 17).

At 11 o'clock Rev. C. D. Sawtelle preached on Gideon (Judges vi. and vii.) emphasizing his call and his work.

The Missionary Hour, 2-3, was occupied by Mrs. Ramsay and Miss F. Hoffman, of India. They first sang a duet in the Marathi language, "From Greenland's Icy Mountains." Mrs. Ramsay spoke first, dwelling particularly upon the need of conviction of sin upon the heathen. Miss Hoffman gave interesting facts concerning the orphanage at Khamgaon, and specially mentioned the self-sacrifice of the orphans in giving an offering to the Lord. Pastor Kenning of the Gospel Tabernacle, New York, then gave a message in song on the "Second Coming of Christ," after which Jas. Leishman of Scranton spoke on II. Cor. v. 10: "For we must all appear before the judgment seat of Christ." The fact of the manifestation of Christian lives at the second coming of Christ was dwelt on, and the necessity of living in view of that testing day. Rev. G. V. Brown, of Wilmington, Del., then brought the meeting to a close after an earnest exhortation to get ready for Christ's coming. Several came to the altar.

At 7 p.m. the Young People's meeting was held in the tent. The presentation of our bodies a living sacrifice to Christ was the subject discussed. A solemn season of prayer brought the meeting to a close.

In the tabernacle at 8 p.m. Dr. Wilson preached on Revelations xxii. 17. He first dwelt upon the cry of the Spirit, the Bride, and the hearing one for Christ's coming, and then the cry of the Spirit and the Bride and the individual Christian to sinners to come to Christ. Bro. Robinson, of Pittsburgh, then conducted a rousing altar service.

TUESDAY, 14th.—Bro. Carter, of Pittsburgh, led the early morning prayer meeting, speaking from Hosea xiv. 8: "From Me is the fruit found." At nine o'clock Mr. Dyke conducted the praise and testimony meeting. Bro. Egly, of Indiana, spoke on II. Cor. xii. 1-4, showing how one may enter into the deeper experiences of the Christian life.

At 10 o'clock Principal Stevens continued the subject of the previous morning's Bible study, viz., "Spiritual Understanding." Failure in Christian work is the result of not knowing the mind of God. The understanding heart is the gift of God (I. Kings iii. 9), "Give therefore thy servant an understanding heart to judge Thy people." Verse 12: "Lo, I have given thee a wise and an understanding heart."

Dr. Wilson preached at 11 o'clock on "The Restoration of a Great Soul." The case of Peter was dwelt upon. He was restored by the wonderful love of Jesus.

Pastor Kenning conducted the praise service at 1:45, and between 2 and 3 o'clock missionary messages were given by Rev. Matthew Birrell, of Central China, and Rev. R. H. Glover, of China. Mr. Birrell spoke on "The Open Door in China," from I. Corinthians xvi. 9. In the province of An-Hwei we will find 100,000 for every man, woman and child in this audience (about 200).

Dr. Glover spoke from Psalm cxxvi. 5, 6, on "Sowing and Reaping in South China." In the Province of Quang Si, where eight years

ago there was not one missionary among its six or seven millions, there are now seven stations and 130 baptized converts.

Rev. A. E. Funk preached at 3:15 after a solo by Pastor Kenning. Mr. Funk's theme was "Separation," from Isaiah iii. 11. The principal thoughts emphasized were (1) Ye are servants of the Lord; (2) Ye must be holy. Let us be separated and filled with the Spirit, that Christ may live in us. Bro. Robinson brought the meeting to a close.

At 4:30 Dr. Wilson spoke to the children in the tent on "The Light of the World."

Miss Draper spoke at the Young People's meeting exhorting them to come to the feast that God had provided. A very touching altar service was held at the close and about a dozen young people yielded wholly to God.

In the evening Dr. Wilson spoke first on the Holy Spirit's message (1) to the saint; and (2) to the sinner, from Acts x. 19, 20. Rev. S. A. Renicks followed with a message based on the words, "We would see Jesus" (John xii. 21). Three main points were dwelt upon. (1) They had a desire to see Jesus. (2) They expressed their desire. (3) Their request was granted. The meeting was brought to a close in prayer.

WEDNESDAY, 15th.—The morning watch was in charge of Mr. Houck, of Finleyville. At 9 o'clock Bro. A. P. McGough conducted the devotional meeting, giving a stirring message on the necessity of prayer.

Rev. W. C. Stevens, of Nyack, again took the Bible study hour. The subject of the previous morning was continued. Mr. Stevens specially emphasized that which we need to understand. (1) God Himself (Jer. ix. 24). "Let him that glorieth glory in this, that he understandeth and knoweth Me." (2) The Word of God (Luke xxiv. 45). "Then opened He their understanding, that they might understand the Scriptures." (3) The Holy Spirit (Eph. i. 18, 19). The elementary principles of the doctrine of the Holy Spirit were then dwelt upon.

Dr. R. H. Glover, of China, spoke at 11 o'clock. He took his hearers on an imaginary trip through China, reviewing the entire work of the Alliance in China.

About one o'clock the first of the workers' meetings was held in the tent. Thirty-two superintendents and evangelists were in attendance. A daily meeting for workers was arranged for. The missionary hour was occupied by Rev. H. D. Campbell and Mrs. R. H. Glover. Mr. Campbell gave a very interesting talk on the Congo Mission, and Mrs. Glover gave her experiences in the work in China.

Miss M. T. Draper spoke at three o'clock on "The two Outpourings." (1) Our outpouring (Lam. ii. 18, 19). "Their heart cried unto the Lord" (Ps. lxxi. 8). "Ye people pour out your heart before Him." (2) His outpouring (Isa. lvii. 15; Mal. iii. 10; Isa. xliv. 3). "For I will pour water on him that is thirsty."

Bro. A. P. McGough brought the meeting to a close with a talk on II Tim. i. 7: "For God hath not given to us the spirit of fear; but of power, and of love, and a sound mind." There was a large and profitable altar service.

At 7 o'clock Rev. A. E. Funk, of New York, and Mr. Egly, of Indiana, held a service in German. In the early evening a number of the brethren held a rousing street meeting in Lancaster, while another open air meeting was held on the grounds, the result of which was an increased number in attendance at the tabernacle.

The Young People's meeting was well attended. A short reading on "The Evil World" was given by James Leishman. Several remained for the after meeting, and decided for God. In the tabernacle the Spirit was upon the service in peculiar power. Dr. and Mrs. Glover gave farewell words, after which the whole audience joined in singing them an ad-

fectionate good-bye. After a touching message in song by the Lancaster quartette, Bro. Robinson, of Pittsburg, spoke with power on Matthew xi. 28. A searching altar service followed during which many decided for Christ.

THURSDAY, 16th.—Rev. A. H. Clafin, of Allegheny, led the early morning prayer meeting. Rev. Mr. Griffin, of Cumberland, Md., spoke at 9 o'clock on the Beatitudes, and conducted the service of praise. A well-attended workers' meeting was held at 8:30. Prayer was the main business. At 10 o'clock Rev. Wm. C. Stevens continued his Bible studies. After reading John xiv. 13-17, Mr. Stevens took up the theme "How to receive the Holy Spirit." He is to be received as a Person by our own personal act, a real receiving of Him through implicit confidence in Him, not questioning His readiness to be received of us. This involves certain heart conditions, viz., the motive of pure heart love for Him, implicit personal trust in Him, and willing, complete and final surrender of our will and life to His charge.

After prayer and praise the remaining session of the forenoon. His subject was "Practising the Spirit of Jesus." "If we are filled with the Spirit of Jesus, the life of Jesus will be wrought in us. The Holy Spirit is (1) The Spirit of energy and activity. (Acts x.). (2) Of faith (Hab. iii. 17; II Cor. vi. 14). (3) Of love (Rom. viii. 24; I Pet. i. 3). (4) Of prayer (Matt. xiv. 23; John xvii.). (5) Of love (John xv. 9, xiii. 1). (6) Of forgiveness and longsuffering (Matt. xxv. 27; Eph. iv. 1-6; I Cor. xiii. 4.)

Pastor Kenning led the praise meeting in his unique style at 1:30. At 2 o'clock Miss Meinster, of New York, spoke of the work among the Jews in that city. God's attitude toward the Jews was dwelt upon from Jeremiah xii. 7. "Among 633,000 Jews in Greater New York there are only eight missions. There is deep moral need among the Jews."

Miss A. E. Brown of Jerusalem, next spoke. Miss Brown brought greetings from the workers in Palestine. The peculiarly difficult work among the Jews of Palestine was dwelt upon. They are the most bigoted of all Jews. Several marked instances of healing were given. The need of a chapel in Jerusalem was strongly urged.

At three o'clock the divine healing meeting was held. Brief messages on the Word of God and personal testimony were given by Mr. and Mrs. E. D. Whiteside, Mrs. Senft, Miss Draper, Rev. G. V. Brown, and Peter Robinson. At the close many gathered at the altar for prayer.

A baptismal service was held at 5 o'clock, Rev. C. D. Sawtelle, of Harrisburg, officiating. Thirteen candidates were immersed.

At 7 o'clock the tent was crowded with young people. Mrs. E. D. Whiteside spoke on Joshua i. 1-9, emphasizing the need of the Word and prayer.

Rev. S. A. Renicks and Rev. E. J. Richards conducted open air meetings on the grounds and in the city. In the tabernacle Rev. Davis, of Butler, Pa., preached on Romans vi. 22, 23, giving a very forcible message on "Sin and Its Fruit." Many crowded the altar at the close.

An all night of prayer was held by several of the workers.

FRIDAY, 17th.—The early prayer meeting was conducted by Bro. John Cox, of Wilkesbarre. At 9 o'clock special testimonies on divine healing were given by Dr. H. S. Phillips, of Scranton; Miss Fanny Hoffman, of India; Pastor Kenning, of New York, and Rev. W. D. Lord, of Coalport.

The Bible study hour was occupied by Rev. Wm. C. Stevens, who spoke on "The Second Coming of Christ," from Hebrews ix. 24-28. After dwelling upon what the Second Coming is not, Mr. Stevens gave a clear exposition of the "Three Appearings" as set forth in the

text, explaining their relation to the three feasts—"Passover," "Pentecost" and "Tabernacle," and to the three offices of Christ, "Prophet," "Priest," and "King."

At 11 o'clock a message on the fifty-fifth Psalm was given by Rev. J. D. Williams, Supt. of the Alliance in the State of New Jersey. It was shown that (1) David had his eyes upon himself. (2) Upon his enemies. (3) Upon his circumstances. (4) Upon the Lord. We must keep our eyes fixed upon our God.

In the afternoon after missionary messages by Rev. H. D. Campbell and Rev. Martin Lanier, the annual business meeting was held. Rev. F. H. Senft, District Superintendent, presided. After the secretary's report was read and approved the treasurer, Mr. Floyd, read the financial report, which was accepted with hal-lahuahs. Mr. Senft regretted the absence of our District President, John A. Best; also Mr. Williams, Superintendent of the work in New Jersey; and Mr. Jackson, Superintendent of the work in New York. The evangelists and local superintendents were called upon for three-minute reports. There was only time for eighteen out of over thirty-five to respond. Each report was full of faith and hope and courage. Love for souls and earnest effort in evangelistic work was a marked characteristic of the work of the past year. Mr. Senft reported blessed advance on all sides.

After encouraging remarks from Mr. and Mrs. Simpson, the election of officers for the ensuing year took place. Rev. F. H. Senft was unanimously recommended to the Board as District Superintendent. The following were elected: President, J. M. Sloan, Bradford, Pa.; Vice-presidents, J. A. Best, Washington, Pa.; S. J. Byers, Coalport; Mrs. W. H. Conley, Allegheny; Dr. J. K. Smith, Harrisburg; Secretary, James Leishman, Scranton; Treasurer, S. A. Floyd, Harrisburg.

A noble offering for the Home Fund of the Alliance, was then given. In cash and pledges it amounted to \$628.23. Praise God! May the outcome be souls saved and multiplied gifts for the foreign field.

The Nyack Institute Rally was held in the tent at 7 o'clock. Mr. Stevens addressed the meeting. Great interest was manifested by the Young People, twelve of whom remained to speak with Mr. Stevens at the close.

In the tabernacle Rev. A. B. Simpson preached a rich, powerful sermon on "Sin and the Saviour," from Matthew i. 21: "Thou shalt call His name Jesus, for He shall save His people from their sins." An effective altar service was conducted at the close by Bro. McGough.

SATURDAY, 18th.—Bro. Conley, of South Fork, conducted the early prayer meeting. At 9 o'clock Bro. Dyke presided and Rev. Louis Bauman, of Philadelphia, spoke, and at 10 o'clock Mr. Stevens gave a most helpful address on the Lord's coming, based upon the words in the 19th of Luke, "Occupy till I come." Christ has left us the blessed deposit of (1) His words; (2) His works; (3) Prayer; (4) Suffering; (5) Poverty. We must do business for Him in all the world, in spirit at least, until He comes again.

Rev. D. W. Griffin, of Cumberland, followed with a peculiarly helpful message on Romans viii. 1-27. It was shown how the law of the Spirit operated upon the spirit, the soul, the body, the world, and gave the wondrous ministry of prayer. The meeting closed with a rousing farewell testimony from Bro. Robinson, the colored evangelist of Pittsburg.

At 2 o'clock brief missionary addresses were given by Wm. Ramsay and Miss Hoffman, of India; and Miss A. E. Brown, of Palestine. Rev. A. B. Simpson then spoke on "The Parousia." It was a stirring message although given under difficult circumstances. Three times the rain poured so heavily as to interrupt the speaking.

The Young People's meeting was held in the

tabernacle. Miss Hastie, of Avoca, gave a helpful message, and a number of blessed testimonies were given.

The evening was then given over to Missionaries. Mrs. Woodward, of India, first spoke. The Lord used her greatly to touch hearts. Rev. Mr. L. Landis then gave a stirring talk on missions in South China, illustrated by stereopticon views.

SUNDAY, 10th.—Praise the Lord for a bright, lovely morning. Bro. Whiteside led the prayer meeting at 6:30. At 8:30 twenty-seven candidates were immersed by Rev. N. H. Hess, of Lancaster, and Rev. E. J. Richards, of Newcastle. At 9 o'clock Rev. A. H. Claffin, of Allegheny, conducted the praise service, and at 10:30 Rev. A. B. Simpson preached the Annual Missionary Sermon. The text was Genesis xiii. 21: "We are verily guilty." The Holy Ghost was upon the speaker and people in great power. It seemed as if all were melted. Some of us saw ourselves in our narrowness and heartlessness for the lost as never before. Many threw themselves on the altar for missionary service, and doubtless there and then many a gift was pledged for Christ and the heathen world. The forenoon service closed with a heart-touching song from Miss Grace Allen, of Rochester who, although outwardly blind, has seen the Lord by faith. We all joined in spirit as she sang, "I'll go where You want me to go, dear Lord."

After the service many little groups went aside for prayer. At 1:30 the missionary meeting began, Rev. M. L. Landis presiding. Messages were given by Miss Meinder, of the Jewish work, New York; Miss Brown, of Jerusalem; Mr. Ramsay, of India; Miss Landis, of China; Mr. Campbell, of Congo, and Mrs. Woodward, of India. Mr. Simpson then made a few remarks and called for volunteers for the field. One hundred and three offered themselves to God for service. We imagine the missionaries were saying, "The Lord grant that we will see them soon on the field." Mrs. Simpson then spoke, after which the missionary offering was taken. Most of the pledges were made in the behalf of branches of the Alliance throughout the District. Our hearts gave forth the increase of praise and thanksgiving as the amount was summed up, \$27,000. Hallelujah! This is about \$6,000 more than last year. God give us faith and sacrifice for the realization of this sum before another year rolls round. And the Lord bless each Branch as they in their smaller conventions seek to measure up to the pledge given in their name at Rocky Springs.

After the missionary meeting another baptismal service was held, Revs. Hess and Dyke officiating. Seven more were immersed, making for Sunday, thirty-four, with a total of forty-seven during the convention. Praise God! May they truly walk in newness of life.

The subject of "The Lord's Coming" was taken up at the Young People's meeting. Remarks were made by Mrs. Senft, Miss Draper, Miss Hess, of Nyack; Jas. Leishman and others. A very profitable after meeting was held.

In the tabernacle a stirring evangelistic meeting was held, Bro. E. D. Whiteside, presiding. The speakers were Mr. Rossiter, of Pittsburgh; Rev. T. P. S. Wilson, of Williamsport, and Miss Draper, of Ossining. Messages in song were given by the Misses Bird and Miss Allen. Bro. McGough led the altar service. Several were saved.

The Convention closed with a farewell prayer service led by Rev. Remicks, Monday morning. Praise God for His presence and power at Rocky Springs, for saving souls, for sanctifying believers, for healing bodies, for the consecration of lives to His service, and for the gifts given for the mission field. Let all the people say Amen.

J. I. (July 23)

News and Notes From Wide Fields

Weekly Summary of Missions

China

For sixteen years the members of a native Women's Christian Association in Tung-chio have supported a Bible woman in Ceylon. Their church and everything of value was destroyed by the Boxers two years ago. The members were scattered in every direction, and were homeless and penniless. In July of this year (1902), these women sent their usual contribution to the denominational board room in America, with an apology for being so late in sending, as it was not easy to reach the scattered ones still alive after the terrible massacres, and expressing the hope "to do more in the years to come than in the past."—Sel.

The oldest newspaper in the world is the Chinese "Kin Pan," which was published for the first time more than 1,000 years ago. It was first a monthly court record, then a weekly, and since 1830 it is a daily, appearing in three "extra" editions, on yellow paper in the morning, on white at noon, and on gray at evening.

The China Missionary Alliance is the name of a new organization to afford intercommunication between Protestant missionaries. Its center is Shanghai.

Manchuria is thoroughly organized again with 40 traveling colporteurs.—*Womans' Missionary Magazine* (U. F. C. S.).

The New Testament in Tibetan is complete and will be carried into Tibet through traders ready to buy books of interest. The Bible its own missionary will be many times proved in the coming history of the introduction of Christianity in Tibet.

An effort is being made in Peking, China, to celebrate the Empress Dowager's seventieth birthday by raising ten million taels.

Japan

The year 1900 added 650 to the Protestant church membership of Japan; the year 1901 more than 4,000.

There are 33 Protestant organizations in Japan, 282 missionaries, 10,500 pupils in the schools. Of these missionaries, 222 are of the Methodist Episcopal Church, North or South.

The emperor of Japan has annulled the old law forcing every woman to marry. Any woman who arrived at a certain age still being single was given a husband by the government and she had to take him. From now on she may stay a spinster if she chooses to do so.

At the close of 1882, there were in Japan 93 Protestant churches with 4,367 members. At the present time the total Protestant statistics are as follows: Churches, 461; members, 48,147; native ordained ministers, 394; native unordained workers and pastors, male 494, Bible women, 320; church buildings, 369; Sunday schools, 917; Sunday school scholars, 41,203; Christian schools, for boys 14, students in same, 1,917; Christian schools for girls, 43, students, 3,520; theological schools, 13, students, 125; Christian Orphanages and Homes,

12; Christian Hospitals and Dispensaries, 10; number of missionaries, 789. In addition to this number there are 229 Roman Catholic, and 4 Orthodox Church missionaries.

The above statistics of the present conditions are taken from the "Missionary Directory," published last October in *Tidings from Japan*.

Moravians

The Moravian Brotherhood leads the missionary force of the world. A humble people, smallest of all in figures, they are a mighty host in the world's redemption. They have one missionary for every fifty-eight members at home, and for every member in the churches at home they have two members in the congregations gathered from among the heathen. Their missionary battle cry is, "To win for the Lamb that was slain the reward of His suffering." The only way we can reward Him is by bringing souls to Him. That is the compensation for the travail of His soul.

They have five memorial days which they carefully observe. One is the day of prayer. On August 26, 1727, they set their great prayer vigil going. Twenty-four brethren and twenty-four sisters decided that they would keep up a continuous circle of prayer through the twenty-four hours of the day, each brother, each sister, in their own separate apartments, accepting by lot the hour when they would pray. Many others have joined that prayer circle since, but the prayer vigil of that day has never been omitted for 176 years. Who shall tell what this means for their power? To your knees, O churches of God's baptized believers!

General

The United States yearly pays fifty million dollars for the raw silk it imports from Japan, China and Italy. Attempts to raise silk ourselves so far have not been successful. Mexico, however, finds it profitable to try its hand at it. It is planting millions of mulberry trees which thrive well in its climate, and its half-caste farmers take surprisingly well to the culture of silk-worms. Besides, wages are still low in that sunny land.

The English language is spoken by one out of every fifteen people in the world.—*Mission World*.

St. George's Church, New York, has a young people's society entirely made up of the non-rich, who gave \$7,600 for various benevolences in 1902. Dr. Rainford says it is destructive to a church for the members to get the idea that they may come to church and not give anything. In a twenty years' pastoral St. George's has raised \$2,300,000.

The World's W. C. T. U. held its international convention in Geneva, Switzerland, June 9-11.

Thandaung Sanitarium, Malaysia, promises to be very popular. The government will build a circular road to the top of the hill on which it is situated.

The Temple of Peace, to be presented to the Court of Arbitration at The Hague, the gift of Mr. Carnegie, will contain a library of international law and place on sure foundations externally the beautiful idea and ideals it seeks to conserve. The cost will be \$1,500,000.

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The Ohio Convention will be attended by representatives from our Publishing House with an unusually attractive stock of books, tracts and mottoes. Be sure to visit the Book Stand. Miss Mullen will have, at the Atlanta Convention, a selection of Alliance literature. Our Southern friends will have an opportunity of supplying themselves with many new and helpful messages of full salvation.

The new seventy-five cent mottoes are large cards with embossed titles and floral designs, and are selling at our summer conventions faster than we are able to supply the demand. They are very beautiful works of art and are standing witnesses for Christ.

Our one cent "Tracts for the Times" ought to be in the hands of all Alliance workers. Send twenty-five cents for a sample package of forty.

"The Paraclete, or Outline Studies on the Holy Ghost," by Rev. D. Y. Schulz, of Bellevue, Pa., is a very compact manual of Bible teaching on the Person and Work of the Spirit. It is handsomely bound in cloth, and the price is only seventy-five cents.

Among our best books on the Lord's Coming are "Parousia" by Rev. Dr. Outer, \$1.00; "Heaven Opened," by Rev. A. B. Simpson, \$1.00; and "Jesus is Coming," by Mr. Wm. E. Blackstone.

If you want help on Divine Healing send for Mr. Simpson's latest book, "The Discovery of Divine Healing," fifty cents, cloth, an exposition of the Old Testament teaching on this theme; or for any of the old favorite books, "Divine Life for the Body," by Rev. K. Mackenzie, Jr., twenty-five cents; "Divine Healing," by Rev. Andrew Murray, fifty cents; or "Tracts for the Times," series of ten, one cent each, or ten cents a dozen.

"The Life of Mrs. Jennie Fuller," by Mrs. Dyer, author of the "Story of Ramabai," ought to be in the hands of every one of our Alliance people. She was a student of Oberlin, and the Ohio people knew and loved her well. Be sure to ask for this book at the Stand at Beulah Park—"A Life for God in India, the life of Jennie Fuller," price \$1.00.

Prayer and Praise

SALVATION

For a daughter and a wandering boy, conversion of a man addicted to the use of strong drink; conversion of several young people; pray that a young man, a Christian, may have the courage to confess Christ; for two mothers, whose daughters are breaking their hearts by keeping company with ungodly and unprincipled young men; for a revival in Nova Scotia, especially in Pictou town and county; for a church and community during special services, where there has been a pastor for strength, so that he may be filled with the Holy Spirit; and that the revival may be one that comes down from heaven; a new Alliance mission work started in Cincinnati, for money and right people to have the work established on right foundation; a son who is a sincere, consecrated Christian, extremely conscientious, but in bondage from his scruples, lets Satan worry him until his usefulness is destroyed greatly; pray that he may be delivered from that bondage and understand God's way for him in freedom.

SANCTIFICATION

Full consecration for a dear young friend; for cleansing, healing and filling of the Spirit for one who lacks courage, and fear she will not stand until all God's will is wrought in her.

HEALING

Deliverance from insanity, and spiritual blessing for a son; a firm believer in divine healing asks that she may be healed from deafness, as it interferes with her in trying to earn her living, and she does not fear God wants her to suffer in this way; healing and strength to leave her bed; father afflicted with ruptured blood vessel, increase of faith and sanctification.

TEMPORAL AID

For a widow in distress and trouble that comes from her late husband's son, and is very cruelly placed; a widow whose two boys do not see that they should help her, although her life has been given to their help ever since their father's death; and help for the daughter, who has left home now to earn a support for her mother; a Sunday school teacher for help in teaching and controlling a class of nearly thirty little ones.

Possibilities of Believing Prayer

(Continued from page 143.)

stay. Like Noah's dove it fluttered and then returned to me.

And so the blessing is coming, and is always coming to thousands of souls, and then there miss it because their minds and hearts are not open to take what God so freely gives. I have prayed with two people many a time and I have had the same confidence for both, and I have been assured that the blessing came for both, and the one went away blessed and the other went away barren, because like Joash, he or she was not ready to take what God had given.

Most tenderly, therefore, I plead with you to not miss the crisis hour that comes when God and heaven meet you, but rise up with all the force of decision, open your heart, reach out your hands and take all that God has to bestow.

Many times in life the experience comes to us when God has given us confidence for something and then seemed to shut the door. I shall never forget an experience of this kind to our first Tabernacle in New York City. We had been greatly blessed in Gospel tent work all that summer and hundreds of precious souls had been gathered, but we had not much church work. Our people began to pray, and they fastened their faith upon an old armory building in Twenty-third Street, just a few steps from the tent. This little handful of people was quite sure that God had granted them this place, when suddenly, when we were about to close the whole matter, word came to us that the owner of the building had had a better offer and had closed a fifteen years' lease to a theatrical company who were going to use it for the Passion Play. We were stunned. There seemed to be no other spot. But the following day a poor working woman came hurrying up to me from her work and asked with beaming face, "Did you hear the news?" "Oh, yes," I said, with rather downcast look. "Isn't it glorious?" she asked. "Well, I don't quite see the glory yet," I replied. "You know," she said, "we never could fix up that old armory. It would cost thousands of dollars. God has given it to us for our work and He has just sent these people along to fix it up and when it is all ready see if He doesn't put us in it. Isn't it glorious?" she asked again.

The theatrical company spent nearly five thousand dollars making a religious theater out of it. In the meantime, they wrote to us to state that we could have the use of it on Sabbath evenings for religious services, but this we refused. One morning in passing the building we noticed a sign upon it, "To Let." God had smashed the Passion play all to pieces and there were some awful tragedies connected with it. The proprietor gave us the building, improvements and all included, at a lower rent than they offered it to us six months previously, and it was here we began our work and had our first Alliance Convention. The Lord just showed us how He could test us after He had promised us, and then gloriously surprised us with His blessing.

A few months ago I came up to one of the hardest trials of my life. I had spent a night of prayer for two things especially, and one was a precious soul that seemed more to me than mine. And God had given me a strange assurance that night that it was done. The next day I did not meet a new-born soul, but an

outbreak of wickedness such as I had never dreamed of, a blow that seemed almost to paralyze me. I remember that next night I sat reeling for one whole hour in my office not able to think, and just utterly bewildered with the sudden climax. But the Lord seemed to shake me and say, "Did you not tell Me this was all right last night? Isn't it all right?" "Yes, Lord," I answered. "Me and trust Me?" Then a little voice whispered to me, "Perhaps this is the very means to bring about the answer to your prayers. I asked God to forgive me for being shaken and to help me to praise on. The very next day the very thing that the devil had done turned the other way and this precious soul was driven to such straits that there was no other way to go but to Jesus Christ and His cross, and by strange providences he stumbled into the arms of loving Christian friends and before many days had passed was rejoicing in eternal life.

Don't be content with shooting the arrows. Pick them up, Strike them on the ground till you have found the darts in the bow and you have committed yourself to something from which your faith can never go back.

V. The Results of Prayer.

Real things come through this ministry of prayer. We are told in the last verse of the chapter that even the three little shots that Joash made were literally honored, for three times God gave him victory over his Syrian foes and real answers came even to his imperfect faith. Beloved, don't you know that God lives on Monday just as much as on Sunday? Don't you know that the kitchen, the factory, the farm and business office is just as good a sanctuary to believe and pray in as a pulpit? Don't you know that most of the victorious faith that we read about began through secular and everyday things, through the healing of the sick people, through deliverance from enemies through simple help in time of need and the same God has not retired from business? He is still down here among the people. He is not up among the operatic choirs and splendid spires, but down amid the dust and grime.

Felix of Nola went into a cave and God sent a spider to build a web over the mouth of the cave. About ten minutes later Felix's enemies came galloping along. They were about to enter the cave to look for Felix when they discovered the spider web just across the mouth, and went on, thinking that the web would have been broken had Felix entered the cave, and Felix was saved. Felix wrote it down and said, "With God on our side a spider's web is like a wall of adamant, but with God against us a wall of adamant is no better than a spider's web."

Oh, let us take this God! If you are living a poor earth-bound life, arise and trust Him, and come up to that grander plane where you live in heaven while you walk this earth, and find God as real as the things that come to you at every step of life.

How can the Lord guide us thus unless we walk near enough to catch the glance, and take the direction of His eye? Alas! that many of us are "as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle." —D. L. Moody.

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 Ashbury: Alliance Hall, Hartford st. 8 aft, M. W and F eyes.
 Becker: Alliance House, T eve.
 Bradford: Alliance Room, No. 1 Chautauqua, S. 10 a.m. and Th eyes.
 Butler: Alliance Tabernacle, S. 3 and eve, M and W eyes.
 Grove City: Reformed Church, S. 2:30 p.m.
 Barkerville: Alliance Hall, S 11 and 7, T and F eyes.
 London: S. 11.
 Cooper: Gospel Tabernacle, S. 10:30 and 7:30, M. W and F eyes.
 Utah: S. 10 a.m. and 7:30 p.m.; T eve.
 Clark: S. 1:30, Bl-monthly; T eve.
 Cory: Revs Mrs Lael, 148 W Washington st. T 7:30.
 Elgin: W. W Robinson, F eve.
 Graham: Rev. Sa eye.
 Clark's Green: Revs Mr J Johnson, S aft Edinboro: Mrs Clark Culbertson, S eve.
 Franklin: Gaston Hall, S 11 and 7, W and Sa eyes.
 Snowden: S. 3:30.
 Hackett: S. eve.
 Franklin: Alliance Hall every eve, S and Th 2:30 p.m.
 Gelast: Tabernacle, S, alternately 2 and 7 p.m., W and eve.
 Saint George: S. 11 and 7:30.
 Gravity: Rev. C. A. Master, Sa eve.
 Green Grove: S. 10:30.
 Golden Hill: S. eve and Th eve.
 Harbin: Alliance Hall, 6th and Cumberland st., S. eve and Th eve.
 Harbor Creek: 1st Sunday in month, Harbor Creek: 1st Sunday in month, 7:30.
 Lacockville: Gospel Tabernacle, S and F eyes.
 Lancaster: 303 N Lime st. S 2:30, T eve; Girls' Bible Class; rev cor. Walnut and Lancaster ave, Th eve; rev 355 W Orange st, Sa eve.
 Eden: Bl-monthly, S eve.
 McCall: S. 2:30 and 7:30, T and Th eve.
 Oakdale: S. 2:30 and 7:30, W and F eyes.
 Mayfield: M eve.
 Moasic: M E Church, M eve.
 Newcastle: Headquarters, cor. Jefferson and 10th, S 8:30 and 7:45, Tb 7:30 and 7:30, Sa eve.
 Hover's Heights: Tabernacle: S 11 a.m. and 7:45 p.m.; W eve.
 Euclid Ave: Mission: S. 3:30 and 7:45 p.m.
 Mount Lebanon: Mission: M eve.
 Elwood City: T eve.
 Northumberland: Rev Mrs M E Sebastian: 100 W. 10th st. 7:30.
 Old City: Alliance Hall, 14 E Front st., S 3 and Tb eve.
 Pittsburgh Branch No. 1: 947 Penn ave, S. 10:30, T. 7:30, Th 2:30, East End Mission: Smith's Hall, cor. B & Highland and Center aves, S. 4, F 7:45.
 Homestead: Mission: 225 6th ave, S 2:30 and 7:45, T and F 7:45.
 South Side Mission: cor. Sarah and 22d st., S. 8:30, T eve.
 Monaca: Cottage meeting, F 7:45.
 Valence: Alliance Chapel, S 10:30, S. 7:45.
 Gibson's Hall, S 4.
 McKeever: cor. Stewart and Cherry st., T 7:45.
 Pittsburgh Branch No. 2 (Colored): Allentown Chapel, Fulton st. near Center ave, S 2:30 and 7:30, T and Th eyes.
 East End, Pittsburgh: Euclid Ave A M Port 11th.
 Pittston: Alliance Hall, Th eve.
 Philadelphia: 560 N 20th st, S and T 8, Robinson's Hall, Juniors st. and Germantown ave, M eve.
 Camden: T eve.

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WELLSVILLE: Monthly, revs H. H. Rockwell and William H. Avery, 3913 Houston ave, So Chicago, T 7:45.
Ashbury: Pacific Mills Building, 313 Cookman ave, S 3:30, Th 7:30.
New Brunswick: People's Mission, Nelson st., S 3:30, W 7:30.
Bethel: First Ban. Ch. Th eve
NEW ENGLAND DISTRICT MASSACHUSETTS
 Boston: Blue Rock Tractment Temple, 313 Brattle St., Cambridge, Mass.

ALLIANCE DIRECTORY

Bridgeport: First Congregational, W 2:30.

Hartford: Association Hall, W eve.

Middletown: Stow Hall, Pleasant st. 8:30.

New Haven: First Congregational, W 2:30.

Providence: Ferry School House, 8 11 and 7:30, T and F eve.

Quincy: First Congregational, W 2:30.

Ridgefield: First Congregational, W 2:30.

Stamford: First Congregational, W 2:30.

Wellesley: First Congregational, W 2:30.

Wellesley Hills: First Congregational, W 2:30.

West Haven: First Congregational, W 2:30.

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